CHRISTIAN EDUCATION

FINDINGS

DECEMBER 1956

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Letters:

● The Series in a Small Parish

I discussed the possibility of an article on the church school of St. Paul's with the teachers. . . . Later it might be interesting to show two small aided parishes using the Seabury Series under the direction of one priest, as many clergy feel that the Seabury Series is so much harder than other materials – and they are so wrong!

. . . After the first training sessions the teachers are eager to have more. When this process is complete there is a follow-up during which time additional skills are explained and new secondary materials distributed and explained.

My church school in Vanceboro has grown by fifteen students the past month and the attendance is more stable. I am now proud to send new students to the church school.

(The Rev.) Fred I. E. Ferris
Chocowinity, N.C.

Editor's Note: Mr. Ferris is one of several clergy who are sending facts, figures, and pictures for an article in the future on the use of the Seabury Series in small congregations. "How Small Can a Church School Be?" is dealt with on page 6 of this issue.

● Seventh-Grade Project

The seventh-grade class of St. Stephen's, New Hartford, New York, taught by a husband-and-wife team, conceived the idea of making a set of slides to illustrate *Why Should I?* I saw the pictures and read the script, written by the class members . . . (and think there is) an awfully good idea back of it.

FINDINGS is developing into a very helpful magazine. Our people especially like Mr. Sydnor's articles on "What the Church Is Teaching Week by Week."

Mildred Jaynes
Consultant for Christian Education
Diocese of Central New York

FINDINGS

Department of Christian Education
THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

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CHRISTIAN EDUCATION

FINDINGS

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8 **Christian education is missionary education,** *and to enable Christian people to preach the Gospel by word and deed is the basic aim of the Youth and Children's Division Mission Study Materials for 1957 described in this article.*

12 **Christmas in the home** *of the Rev. and Mrs. Charles W. F. Smith is a delightful and meaningful family celebration, Mrs. Smith says, and briefly describes some of the reasons why.*

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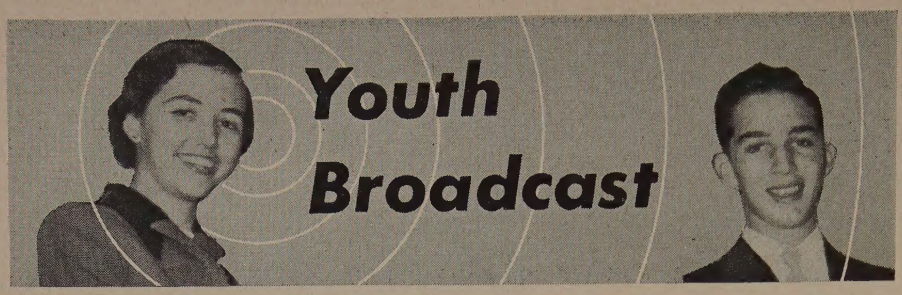
Photographs on cover and page 10 by H. Armstrong Roberts.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, $1.50 a year. Bundle subscriptions, 10 or more copies to one address, $1.00 a year a copy.



Diocesan Youth Handbooks

Several dioceses have recently sent their new youth handbooks to the office of the National Council Youth Division. Among them is Mississippi's "Manual for All Young Churchmen" which has been prepared as a supplement to the Episcopal Young Churchmen Notebook. Its looseleaf format allows for inclusion within the EYC Notebook binders.

A wide variety of basic items for youth groups is listed in the table of contents, but an outstanding concern seems to be for corporate action in the diocesan youth organization. There is a council to which all groups send representatives. These representatives serve as couriers between council and parish youth groups. One of the eight officers in the Council is a Second Vice-President. In the course of describing the duties of his office, the statement is made that sometimes information may not be completely reported. "In this case, if you don't clearly understand the work of the House of Episcopal Young Churchmen, and your Council member isn't fully equipped to explain it, just write to the Second Vice-President and he will see that an executive member is sent to your parish right away." Failure in communication is Satan's victory over organizations. Congratulations to the Mississippi Young Churchmen for appointing a vice-president to grapple with that!

Episcopal Young Churchmen in Mississippi often stand high in the diocesan lists of gifts to the annual youth offering project. One of the secrets of their generosity seems to be frequent ingatherings, which are made four times a year.

The Mississippi supplement to the EYC Notebook also contains a large bibliography and a section of songs of fun and faith. Among the latter is a ditty, "Hole in the Bottom of the Sea," which is a rare satire on the human tendency to overemphasize little things. Copies of this supplement are available at $1.00 each from the Rev. Charles R. Johnson, P. O. Box 109, Bay St. Louis, Miss.

Central New York

In the Diocese of Central New York the EYC Diocesan Handbook has been set up in the exact format of the EYC Notebook. It includes new dividers with the labels: Leadership, Structure, Organization, Specials, Ways and Means, Resources, and one divider which may be labeled according to the special needs of local groups.

The Central New York Diocesan Handbook has a noteworthy section on Young Churchmen's Corporate Communion in parishes and missions. It includes a very helpful service of preparation. There are two services for installation of officers and an admission service for members which has a litany describing the purpose of church youth groups. It ends with this prayer:

O God, strengthen us against temptation, help us in perplexity, counsel us with thy wisdom, and inspire us with high purpose. Bind us in one fellowship and communion with our fellow young people everywhere, through Jesus Christ our Lord. Amen.

The Central New York Diocesan Handbook may be obtained for $1.00 from the Rev. Richard M. Morris, St. Thomas Episcopal Church, 137 Gertrude St., North Syracuse, N.Y.

Alabama

The Alabama Book of Programs for Young Churchmen has been planned, written, and illustrated by Episcopal youth in Alabama. Thirty-eight pages are given to development of the Calendar and Corporate Acts of Witness for Episcopal Young Churchmen. Programs are in six areas: Worship, Faith, Citizenship, Witness, Outreach, and Fellowship. Also listed are recreation aids, visual aids and resources, and the names of the teenage authors who composed the book during a summer conference.

Youth's preference for practical approaches to all topics shows up throughout the program guides. In a quiz on the Psalms the question, "How can you easily turn to the Psalter?" is briefly answered with, "Open the Bible in the middle!"

All their programs seem to go right to the middle. A program on prayer deals with Adoration, Confession, Thanksgiving, Intercession, and Petition. In the Citizenship section a program deals with desegregation so boldly that participants can hardly avoid rethinking the segregation controversy under the eyes of Him who "sitteth on the right hand of the Father." Among many other program guides are two on parent-teenage relationships and another on marrying outside the Church. A nifty program called "Bring 'Em Back Alive" has a plan for enlivening backsliders. This handbook is available for $1.00 from Miss Peggy Horn, Carpenter House, Birmingham 3, Ala.

Connecticut

The Connecticut YPF handbook "Youth Practicing Faith" is bound in an attractive blue cover and comes from the office of Mr. Morton O. Nace, 1335 Asylum Ave., Hartford, Conn. It lists the Presbyterian Westminster Youth Fellowship kits first in its bibliographical resources. This YPF handbook contains a strong plea for organizations of junior-high young people.

New York

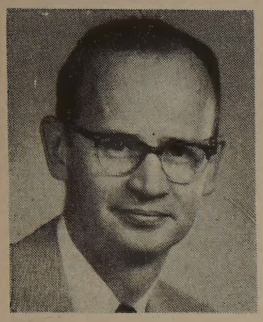
The new official publication of the Youth Council of the Diocese of New York is an illustrated booklet named "Ways." In thirty-one sections it sets forth basic organization guides, a sample meeting, a calendar for youth, an office of preparation, a service of dedication, Bible helps, a bit about methods, a list of resource materials, and a top-notch series of Bible-centered study outlines for the 1957 nationwide mission study program. Copies may be obtained from the Rev. Otis Charles, St. Andrew's Church, Beacon, N.Y.

Corporate Action

This review of new youth handbooks from diocesan youth organizations has been prepared for the purpose of showing again the possibilities for corporate action which are inherent in youth work throughout the Church. If we could emphasize our similarities, and be tolerant in our differences, nationwide youth work would be well on the way toward fulfilling youth's needs from the Church. This corporate idea is expressed in the prayer:

Lord of all power and might, whose only Son said to the apostles, "Ye shall receive power after the Holy Spirit is come upon you"; Grant that we, who have received the Holy Spirit in Baptism and Confirmation, may be filled with the same power; to confess the faith of Christ crucified, and to give our witness daily to the praise of thy glory, through Jesus Christ our Saviour, who with thee and the same Holy Spirit liveth and reigneth ever one God, world without end. Amen.

Three mental blocks that impede the Seabury Series in the parish



The editor of the *Living Church* discusses three problems of communication that he thinks may hinder translating Seabury Series goals into action on the parish level. Mr. Day teaches a class of seven-year-old boys at Christ Church, Whitefish Bay, Wisconsin.

by Peter Day

ONE problem that often seems to throw a roadblock in the way of the new curriculum is this: Apparently the educational results desired are not necessarily achieved even if the teacher and pupil receive all the materials, read them, and sincerely try to use them. Why not?

This is the most baffling problem facing those of us at the parish level who try to translate the Seabury Series goals into action. The national Department of Christian Education has not neglected to explain the objectives it proposes for Christian education nor the means it proposes to achieve them. But whether it uses ancient or modern terminology, precise definitions or imaginative illustrations, it still meets with extraordinary difficulty in making itself understood.

Perhaps the explanation is that Christian education has in the past attained a certain shape, a certain set of objectives, a certain general mode of procedure which has become so fixed in the minds of many people that they simply cannot believe that the Seabury Series intends the total departure from this pattern and the reorientation of Christian education that it does intend.

This reorientation is not, as I understand it, confined to what goes on in class. It is a gauntlet flung down to the whole parish, and ultimately to the whole Church, to face frankly and honestly the nature and imperatives of its Christian profession, to measure itself against the demands of the Gospel, to confess its sins and failures, and to rely on the grace of God to renew and sanctify both the individual and the parish.

The general pace and tenor of parish life today has often been compared to the Church of the Laodiceans, to whom St. John the Divine wrote:

"I know your works: you are neither cold nor hot. Would that you were cold or hot! . . . For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked."

What Laodicea needs is not so much a curriculum as a prescription. It needs to face itself, to discover its own condition, to make itself ready to hear the knock of Christ on the door. Little Laodiceans, like their elders, need first of all not a smattering of theological and historical knowledge but a serious consideration of the great themes of life in Christ, the call to holiness, the fellowship of the Holy Ghost, the righteousness of God, the unrighteousness of man, the imminent challenge of God's Kingdom, and the immediate implications of these great themes in their life in Church, home, school, and contact with friends and neighbors.

Unless these things are penetrating the minds and hearts of adult Laodiceans, not much can be done with their children. Unless the teacher is a person profoundly dissatisfied with her fallen condition (yes,

In the Seabury Series the Department is proposing a "hot" program that calls the Church to mean business about Christian education and Christian life.

theology teaches us that we are fallen men and fallen women!) and full of the Christian hope of redemption from it, she can't impart this analysis, this hope, and this faith to her charges.

When the central themes of salvation and redemption are returned to the center of the educational curriculum, the theological and historical details immediately return to their proper place — within the curriculum but not at its center. Of course, we must know about the ministry and the sacraments. Of course, we must learn how to pray, and how to live a life of prayer. Of course, we must learn as much as possible about the life of Christ and the history of His Church. All these tools of Christian living are supremely important — at the time that they can be put to use in the work for which God provided them.

Given, a class of eight or ten children, a teacher, and an observer. How does the teacher lead the class into an understanding of the immediate and earth-shaking importance of Christianity in their lives, right here, right now? If the teacher picks up her Seabury teacher's book with this question in mind, she will find that it makes complete sense and answers her questions in one-two-three order. The particular points that mean a great deal to that age group will be underlined. The hazards and temptations of the group will be charted. The specific theme for the year will be set forth, with a suggested subdivision into subsidiary themes.

But if the teacher begins at the other end — thinking of Christianity as a body of knowledge to be systematically impressed upon a row of juvenile minds — the text book will be completely baffling. It answers the wrong questions.

What if a good teacher, a willing worker, a sincere and loyal parishioner, volunteers to teach a Seabury course without any real understanding of the different approach it calls for? What if in her heart she simply does not believe that children can, should, or will fight their way through to personal beliefs and personal decisions? Then she is in for a bad year. Something will have to give — either her concept of what she is supposed to be doing or the course itself (by the importation of "content-centered material" from elsewhere); or else, and this is the most unhappy eventuality, the whole class will merely flounder back and forth all year, listlessly skirting the area of conviction and dabbling aimlessly in the area of content.

Is there a magic word, a phrase, a key to unlock the door between such a teacher and the new curriculum? Perhaps the word is confidence — not in herself — not, God help us, in the children — not in the Seabury Series — but simply confidence in God. Nobody ever came to God unless God reached out to him. He is reaching out to this particular class, and to its individual members. He is not in a hurry. The teacher does not have to be in a hurry. God is not upset or deterred by questions, doubts, rebellions. Each diversion, each interruption, each contretemps is a part of His providence. Even the failings of His ministers, of whom the teacher is one, help to show Him forth as the only absolutely wise, absolutely righteous, absolutely perfect being. No curriculum, new or old, contains Him; but He contains them all. Once the teacher becomes interested in what God is doing with the class, she will be on the way to becoming a useful assistant for Him.

A second mental block that impedes the use of the Seabury Series in the parish is revealed in the comment: "It does not meet the needs of the average untrained teacher." The right answer, of course, is: "What the average untrained teacher needs more than anything else is — training." The new curriculum breaks absolutely and finally with the concept that the Sunday school teacher can get along by staying one week ahead of the children in reading a textbook. But the kind of training that is needed is not a high-powered course in pedagogy; rather it is a continuing effort to understand the implications of the Christian faith in the teacher's own life and in the lives of her children.

The work of teacher training, in specific terms of how, where, when, and with what, is one of the most important and extensive undertakings of the national department, with the assistance of many diocesan departments. The program includes books, conferences, consultations, and other aids.

The reason why this problem creates a mental block is that the questioner wants to know what can be done to smooth the class period for a teacher who intends to stay untrained. And the answer to this question, of course, is "not much." If he or she is unable or unwilling to learn, he will have a hard time getting others to learn.

The Department of Christian Education calls the Church to mean business about its Christian education and Christian life. This requires a great deal of time — more time than some are willing or, perhaps, able, to spend. Moreover, it requires a great deal of humility and courage. It is a "hot" program for a Church that has not in past years been overly distinguished for being either cold or hot. The overarching objective is holiness; life in Christ; active participation in the life of the Church seen in its supernatural perspective as the redeemed and redeeming community, the body of which Jesus Christ is the head. It is, frankly, a criticism of what has been going on in Church life in past years, a recognition that the typical Sunday school class, the typical parish's life, has not been enough; a confession of failure and a proposal for amendment. It is a revolution in the Sunday school — and one which must penetrate parish life at every level if it is to succeed in the Sunday school. People must be

The day has gone by when the Sunday school teacher can get along by staying one week ahead of the children. Here a group of adults meets to thrash out the kind of basic planning that will involve the whole parish in a Christian education program.

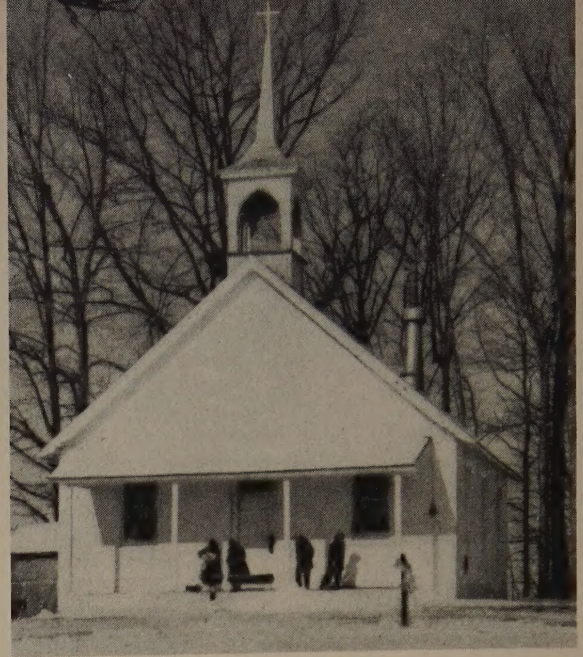
found who are willing to learn in order to teach.

A third problem of communication about the Seabury Series centers around the ideas involved in the term *group dynamics.* Sometimes one gets the impression that group dynamics is supposed to be a new religion, a discovery of some modern kind of "saving truth." Actually, it is nothing of the sort. Group dynamics provides neither the norms for criticizing the level of Christian commitment and conviction in the Church in the past generation nor the criteria for the educational objectives of today. The science of medicine does not set the norms for either sickness or health, but only assistance in proceeding from one to the other. Similarly, the group techniques commended by the Department are not intended to provide the norms of Christian education, but only to furnish skilled assistance in getting from where we are now to a place a little nearer to where we have decided on strictly religious and theological grounds that we ought to be. Since teachers must deal with groups, it is useful for them to know how groups work. Some know it instinctively. Others can learn. A few, perhaps, cannot cope with people in group settings, no matter how hard they try. The whole issue of group techniques is simply a practical one.

But the issue of treating our fellow-Churchpeople of every age, including the little ones, as immortal souls whose ideas, convictions, needs, hopes, fears, and aspirations are important is not a merely practical question. It is a fundamental decision, a "value judgment" based upon our concept of the value God places upon them. If we have reverence for children as individuals, we shall also have reverence for them in groups. Any technique based upon our Lord's teachings about His "little ones" will not be far from the mark.

How Small Can a Church School Be?

by David R. Hunter



Typical of new missions springing up in every diocese is the Good Shepherd Mission in Hillstown, Pa. Established in a converted schoolhouse, Good Shepherd grew in communicant strength from three to twenty-three in one year. Photograph by George C. Bland.

IF "church school" is to be defined as anything a parish chooses to do with children on Sunday morning, then a church school can be as small as one pupil and one teacher. Depending on what happens between this one pupil and one teacher, this smallest of all church schools could conceivably be a right good one, of a sort. It would become a better one if the one pupil could be joined by four or five others of the same age. Other things being equal, a child will always be more receptive to learning when in a group of his peers than when apart from them. Whether what is learned is for better or for worse, this is so. And if at least some of the parents of these four or five pupils can be engaged in a parallel learning experience, then a design for education is in operation which can result in vital religious growth and development.

This prevailing definition of a church school, however, can bring forth some strange and unusual institutions in the name of Christian education. Unfortunately, small schools do not grow in neat, age-level packets. A new mission has just been started in my neighborhood which enrolled a grand total of seventeen children on the first day. The distribution was such that only three groupings were possible: a nursery class, another class including kindergarten and grades one through three, and a third class for all those who were above the third grade. There is no single church school course produced which will lend itself, even inefficiently, to such broad, group-graded use. Fortunately this particular mission made no attempt to use any one course in either of the two older classes. What the teacher of the most difficult age span (kindergarten and grades one through three) did was to make the heroic effort of studying the three Seabury Series courses for kindergarten and grades one and two, and out of this study to map her own plans for her heterogeneous group. Since the school will grow quickly, this is a workable and imaginative, however difficult, means of getting the classes started.

Yet there are seemingly innumerable places where immediate growth does not appear to be so certain, where a teacher struggles to adapt a single course to a conglomeration of ages which resolutely refuse to be adapted to any one thing. In certain parishes across the country teachers have been sure that a Seabury Series course can be used over a span of *three* ages, whether the ages meet in separate classes or all in one. The national department is reserving judgment on this procedure until there is opportunity to study the results, but in the meantime we caution parishes not to attempt such experimentation unless teachers have already had experience using Seabury material at a single or double age level. The odds are greatly against involving children of widely varying ages in any learning activity which is designed to relate to their own personal life of need and concern.

As every experienced teacher knows, any one grade level will usually contain certain pupils who are either one grade below or one above the stated class level in terms of maturity and ability. This means that an average class of one grade already covers a span of three years in terms of pupil maturation. When the class enrolls pupils of two grades the span becomes four, and when the class includes, for instance, ages five to eight, it probably embraces learning readiness extending at least from that of four-year-olds to that of nine-year-olds. Not even the old-fashioned, one-room school tried to use a common course for any such span of years as this!

For the last several years the national department has been recommending that the Seabury Series in all probability can be used in any church school which has an enrollment of twenty-five or more, provided the necessary preparations are made and a minimum amount of group-graded practice introduced. By minimum we have meant that children representing more than two adjacent age levels should not be included in the same class using the same course. In the average church school of twenty-five youngsters, but by no means in all of them, there will be a distribution of children which makes possible one grouping of four or more children at ages three and four and similar minimum groupings at ages five and six, seven and eight, nine and ten, and eleven and twelve. More often than not there will be a bulge in the population of a

school somewhere between ages three and eight which, in the case of some small schools, may rule out the use of the Seabury Series beyond age eight until the population increases or the population bulge moves higher on the age scale. Not every church school of twenty-five will make possible this kind of distribution, but more often than not such will be the case. Where the distribution is far from even, there will be a heavy concentration of children at certain age levels, and this will make possible a class or classes for single ages in place of group-graded classes.

Theoretically, therefore, it is possible for a school enrolling less than twenty-five to have enough children at one point in the age scale to permit at least one class, organized on an age-level basis, with all of the other pupils scattered so sparsely that no planned age-level approach can be made to them. Where there is a will to divide the school in this way, and teachers are prepared, the department would encourage the formation of such a class, leaving the scattered remnant to be served by some more formal group-means such as storytelling and varied crafts. Yet this division of a student body usually does not take place in a small school until the enrollment approaches the vicinity of two dozen. No school should resist the responsibility of beginning to provide graded or minimum group-graded classes once the enrollment has gone beyond that total.

Latest figures available reveal that approximately 16 per cent of the church schools of our Church in the continental United States have enrollments of less than twenty-five. However, approximately 97 per cent of all church school children are enrolled in schools of twenty-five or more. Seabury Series sales records reveal that some 273 parishes and missions with pupil enrollment in the vicinity of twenty-five used the materials last year.

The actual fact of the matter is that the smallness of a church school is one of the least valid reasons for deciding not to use the Seabury Series. Wherever there are as many as four or five youngsters whose ages span no more than two years, there is no reason why a teacher cannot use the Seabury Series if that teacher is sufficiently prepared to become excited about the goals of the Seabury Series course and has been offered the help and assistance of the rector in moving toward the realization of those goals.

The Seabury Series marks the end of an era in which it was taken for granted that most church school teachers could rest completely on their own resources with the help of a book. Church school teaching is now recognized as an integral part of the total life and teaching ministry of the parish which cannot really be executed without the help of the parish as a whole and the specific guidance of the parish priest. Where a parish or mission has only three or four teachers rather than thirty or forty or more, the priest has an easier task rather than a harder one in introducing a program which requires his active supervision. Fortunate is the rector who can begin with a pair of teachers and from that base raise up within the parish a new teaching ministry as an integral part of his own.

In the spring of 1957 FINDINGS *will publish a more detailed treatment of the problems encountered in group grading as an aid to preparations for the fall.*

St. Barnabas' Chapel, a mission of Christ Church, Greenwich, Conn., is housed in what was once a barn. The Rev. Daniel W. Hardy, Vicar, is at the right. Photograph by Richard Selchow.

Christian Education Is Missionary Education

In this article the heads of the Youth and Children's Divisions examine the 1957 Mission Study Materials in the light of the life-and-death nature of the Gospel.

THE old question, "Why Missions?" still gets asked with devastating regularity. After it has been answered, the hackneyed claim that missions should begin at home is raised again. If that is disposed of, Christians are reminded that they have little right to "force their religion on other people." These counsels of futility for missions seem strange in a world where nations count it wise to export and import everything from automobiles to weapons of war.

Today the world has shrunk to a neighborhood, and the United States seems to be in the middle of it. Expanding international relationships have laid a new mandate for evangelism upon us, yet the old complaints against missions seem to hold us back.

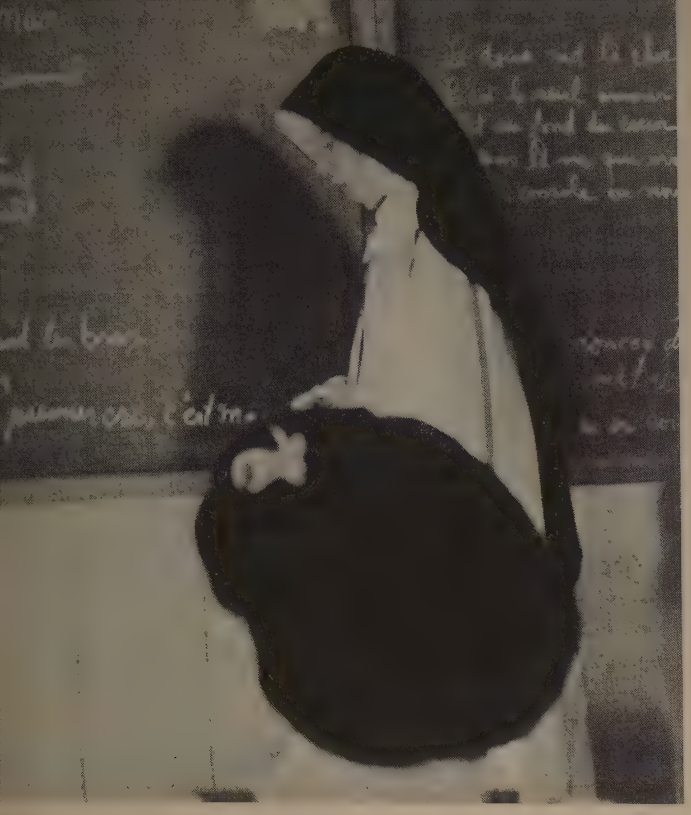
"We receive this child . . ."

M. A. C. Warren, General Secretary of the British Church Missionary Society, has suggested that a Churchman who questions the validity of missions may be questioning the validity of the Church also. Because we are much less familiar with both Church and missions than we commonly think, the Rev. Dr. Warren has said that if we would take them a little bit less for granted, our minds might be opened for the beginning of discoveries that would change the world.

We, who call ourselves Christians, speak bravely of our holy fellowship as the Body of Christ. That name for the Church seems to imply that the Church is to continue the revelation which Christ gave when He came to the world in the flesh. If God loved the world enough to come into it, and to give Himself in order that we should not perish in it, then members of Christ can hardly lay aside responsibility for telling the Good News to all who are yet in the world with us.

"If the Gospel really is a matter of life and death," the Amsterdam Assembly of the World Council of Churches said, "it seems intolerable that any human being now in the world should live out his life without having had the chance to hear and receive it."

This life-and-death nature of the Gospel is declared to us at the beginning of our life in Christ. In Holy Baptism the intention is that one who receives it shall (through dying to sin and rising to new life) be given that which cannot be had any other way. The gift is spiritual regeneration, whereby one enters the kingdom of everlasting life which Christ promised, and is enabled by the Spirit to carry out Christ's com-



The Grace Merritt Stewart School in Port-au-Prince is in the charge of the Sisters of St. Margaret. The Order also administers St. Vincent's School for Handicapped Children, the only school of its kind in Haiti.

mand to his disciples "that they should go teach all nations." We say that in the prayer just before the baptism, "and baptize [them] In the Name of the Father, and of the Son, and of the Holy Ghost." This missionary understanding of our membership in the Body of Christ is stated in all three lessons of the baptismal lectionary, it is declared openly in the words of reception, and it is implied in the final blessing.

If a candidate for Holy Baptism (infant or adult) and his sponsors can go through the whole service "feeling no pain," is it perhaps that they fail to hear themselves called to be missionaries for God? If the statement of reception, which begins with the cordial words, "We receive this child . . ." and goes on with a metaphorical description of the new member of the congregation of Christ's flock as confessor, fighter, soldier, and servant for Christ, does not mean that here is a new missionary, what does it mean?

Preaching the Gospel is linked as integrally to Christian education as it is to the Church. To enable Christian people to preach the Gospel by word and deed in the world, and as a witness to all nations, is the chief function of Christian education.

Children want to have a part in all the events which make up the life of their parish family. Through studying and worshiping with other members of the parish, they begin to see how they belong. Out of this sense of togetherness a concern rises for the other members of God's family beyond their immediate parish. This is one of the motivations for our missionary endeavor.

When set in the context of parish-wide missionary interest and commitment, the children's mission study can be an effective instrument for nurturing this concern for others. Some of the areas in which mission study may be incorporated into the life of the parish are: church school classes, the parish family service, a children's mission, weekday mission study class, family night programs, a vacation church school.

The children's mission study book for 1957 is entitled *Haiti, Land of Mountains.* Included in the book are stories for primary children called "Adventure in Haiti," stories for junior children called "And the Blind See," suggestions for lesson plans, ideas for classroom and parish activities, and background information on the history and work of the Church in Haiti.

Haiti, Land of Mountains has been prepared under the auspices of the Children's Division of the Department of Christian Education. In addition, the Department of Promotion is making available to church schools a missionary litany, a prayer card, a map of Haiti, picture cards of Haitian life, and a color filmstrip depicting the work of the Church in Haiti. All of these items have a direct relation to the children's mission study, and teachers are urged to use them in their lesson planning.

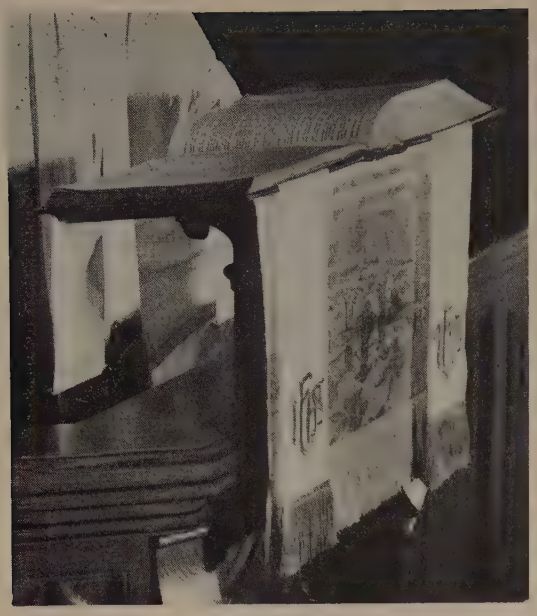
A study guide for teenagers on the mission of the Episcopal Church in Haiti is also being published this year.

The purpose of this study guide, called *Pilgrimage for Pierre,* is two-fold: first, to reveal the nature of the mission of the Episcopal Church in Haiti as it reaches out to 80 per cent of the total population who are still adherents of a primitive religion known as "Vodun"; and, second, to involve those undertaking this study in an exploration of their own faith as it relates to the problems described in the stories concerning Haitian life and belief.

The nature of the work of the Episcopal Church to people who are adherents of Vodun is revealed through the account of the experiences of the Haitian youth, Pierre, who grows up within the framework of primitive Vodun and eventually encounters the Good News of the Gospel. Pierre discovers for himself the difference our Lord and Saviour Jesus Christ makes in his whole life.

By means of discussion questions, role-plays, and suggested Bible study, young people are encouraged to reaffirm their own Christian faith. The preface states this second purpose thus: "And while the youth of the Church at home follow the account of Pierre's pilgrimage, it is hoped that they will make a pilgrimage also. No study of any aspect of the Church's mission which does not quicken the student's own faith and inspire his latent missionary zeal can claim to be effective missionary education. There must be a readiness on the part of the honest inquirer to follow the leading of the Holy Spirit beyond the limitations of the printed word. Only in this way can such a study become an avenue through which God may reach and stir up the wills of His faithful people."

Both *Haiti, Land of Mountains* and *Pilgrimage for Pierre* are published by The Seabury Press and are available, at $.75 and $.95 respectively, from The Seabury Bookstores, Greenwich, Conn. Other materials are available from the Department of Promotion, 281 Fourth Ave., New York, N.Y.



"In the beginning was the Word."

What the Church is teaching week by week

by William Sydnor

The Epiphany
Sunday, January 6, 1957

THE THEME:

God has revealed His salvation to the nations of the earth.

THE EPISTLE. EPHESIANS 3:1–12:

This passage is the watershed in the Epistle to the Ephesians. "For this cause," says the author, and so refers back and gathers up the theological arguments and insights of the two opening chapters. The great conclusion he reaches is then stated simply: "The Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." (Other translations of the verse convey more of the excitement of this announcement. Indeed, the whole passage is difficult to understand unless it is studied in another version.) It is because of this good news that St. Paul falls to his knees in prayer. (See Eph. 3:14 ff.) It is also in response to this wonderful goodness of God that he calls on his readers to show their gratitude by the ethical quality of their lives. (See Eph. 4:1 and 5:1.)

THE GOSPEL. ST. MATTHEW 2:1–12:

The story of the Magi sets forth the Epiphany message in picture pageantry — Christ is revealed to men as their Saviour and their King.

●

PSALM 46:

This classic hymn of faith is appropriate on the Epiphany because of the climax in verse 10. God is not only present and in our midst and known to those who wait upon Him; He will one day be fully revealed and revered. "I will be exalted among the nations, and I will be exalted in the earth."

PSALM 100:

The great reason for thanksgiving as expressed in the Jubilate Deo is that people of all lands are the sheep of God's pasture. Moreover, God's mercy and truth will continually be revealed generation after generation.

ISAIAH 60:1–9:

Shortly before the time of Nehemiah's return to Jerusalem near the close of the Babylonian exile, an unknown prophet-poet wrote of the future glory of Zion. In glorious poetry he sings that God will save and restore His people. This will be witnessed by the nations, which will therefore come and worship the Saviour God. Into much of the imagery of this passage we are likely to read details of the Magi story.

II CORINTHIANS 4:1–6:

The Bible repeatedly uses "light" as a symbol of God or of that which belongs to Him and "darkness" as a symbol of evil. We have just heard the prophet exhort:

> "Arise, shine; for your light has come, and the glory of the LORD has risen upon you.
>
> * * *
>
> And nations shall come to your light, and kings to the brightness of your rising." (Isa. 60:1,3)

St. Paul makes it clear that our true light is "the glory of Christ, who is the likeness of God."

Epiphany I, January 13, 1957

THEME:

God's will for man is revealed in Christ.

THE EPISTLE. ROMANS 12:1–5:

The Christian's vocation is so to live that he bears witness to the "good, and acceptable, and perfect, will of God." Hence his life will be in marked contrast to one patterned according to this world's standards. (Note that in the course of the next two Sundays all of Romans 12 will be read. A study of this chapter will be particularly rewarding to classes in which discussion bears on the relations of persons to one another within the Church [vs. 6–13] and on the relations of the Christian individual to others, especially his enemies [vs. 14–21].)

THE GOSPEL. ST. LUKE 2:41–52:

Anciently the Epiphany Season has been a time for emphasis on passages like this, and the parts of the Gospel have come to be read in which Jesus is seen to be the one through whom God's will and glory are revealed.

●

PSALM 92:

The Most Highest is praised because of the evidences of the operation of His Holy will and because of His profound thoughts. These things the ungodly do not perceive. To the poet, however, the God of wisdom and truth is the strength of his life.

PSALM 93:

The wise and holy God is King (Ruler) of His creation.

PROVERBS 8:22–35:

This passage is part of one of the classic Old Testament descriptions of the Wisdom of God. Wisdom is personified both as a part of God and as having a divine identity all her own. A part of Christian thinking regarding the nature of God the Son, second person of the Trinity, is rooted in this passage.

COLOSSIANS 1:9–29:

The wisdom which dwelt with God from the very beginning is now revealed to us in Jesus, the visible representative of the invisible God. Here the person and work of Christ are seen in a wide, eternal setting. The mystery of God's plan for all men, formerly concealed, is now revealed in Christ Jesus. (Teachers will find this passage a good measure of their own belief about Jesus Christ. It will prove helpful to study the meaning of the lesson with one of the several good, modern translations of the Epistles and with a commentary.)

Epiphany II, January 20, 1957

THE THEME:

God's Son is revealed as the fulfillment of Israel's hope.

THE EPISTLE. ROMANS 12:6–16:

This passage cuts across the natural divisions of Romans 12. (See the comment on the Epistle for Epiphany I above.) It does not fit naturally into a unified teaching pattern for the Sunday. However, since all save the last three verses deal with relations within the Christian fellowship, it might be stressed that a principal way the Christian Church bears faithful witness to the Gospel of Jesus Christ, the Son of God, is through the quality of its corporate life.

THE GOSPEL. ST. MARK 1:1–11:

Jesus Christ is God's Son, well-pleasing to Him. He came in the setting of the fulfillment of Israel's expectation: He was preceded by a forerunner who prepared the people to receive Him. The baptism of Jesus is one of the earliest events associated with the Epiphany Season.

●

PSALM 29:

This nature psalm, actually describing a thunderstorm, expresses Israel's characteristic faith that the voice of the Lord brings mighty things to pass in nature and in the world of men. He is able, therefore, to give strength and the blessing of peace to His people (v. 10).

PSALM 99:

The mighty God who acts in the world of nature (Psalm 29) is also the holy ruler of the events of history. He is to be worshiped and held in honor.

EXODUS 34:29–35:

In this part of the Mount Sinai sequence we are told of the effect of Moses' face-to-face meeting with God: Moses' face was so radiant the Israelites could not bear to look at him. God does reveal Himself to His prophets and through them speaks to Israel. The appropriateness of the selection is that it might be considered an Old Testament prototype of the Transfiguration of Christ.

ST. MARK 9:2–13:

The Transfiguration is a pivotal event as it stands in the Gospels. It is significant for us at this season for two reasons: (1) the Transfiguration is one of those Gospel incidents through which Christ's glory and mission are revealed and so is central to the teaching of the season; (2) the message of the event is, of course, that Christ was one with and the successor to Israel's heritage in the Law and the Prophets. This is central to our theme for the Sunday.

Epiphany III, January 27, 1957

THE THEME:

The righteous Lord loves righteousness.

THE EPISTLE. ROMANS 12:16–21:

This third section of Romans 12 actually begins with verse 14. It deals with the way those who strive to conform their lives to the perfect will of God (Rom. 12:2) cope with those who are their enemies. The temptation to fail to bear faithful witness to the righteousness of God in our dealings with those who put the greatest strain on our sense of brotherhood is one of the dangers from which we pray to be defended on this day. (See the Collect, Prayer Book, page 112.)

THE GOSPEL. ST. JOHN 2:1–11:

The Marriage Feast in Cana has traditionally been associated with the Epiphany from very early times. Here is an occasion when Jesus manifested (*epiphany* is from the Greek word meaning *to manifest*) His glory.

●

PSALM 11 AND PSALM 12:

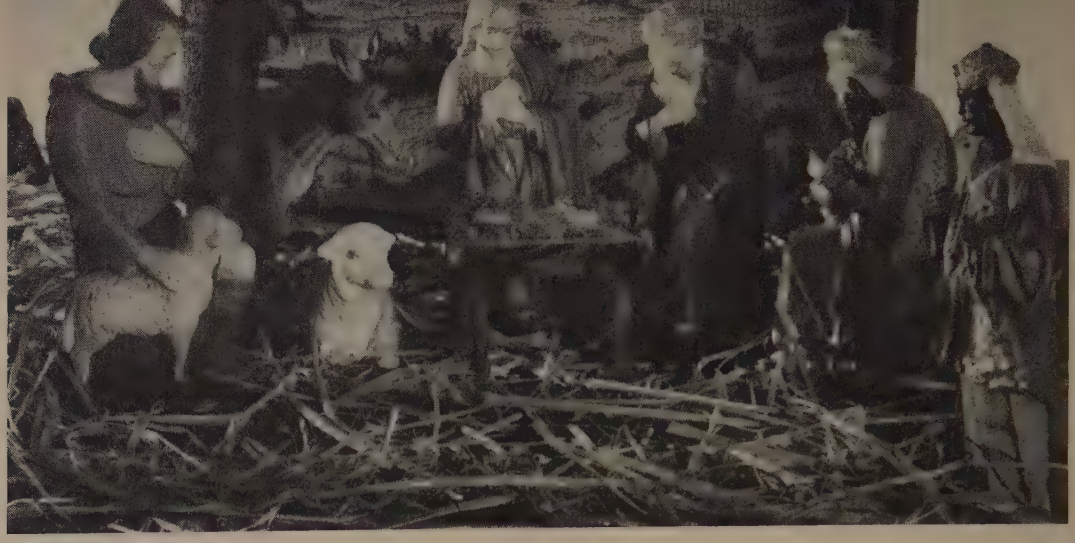
This meditation has an extraordinarily modern flavor to people who live in the threatening presence of the hydrogen bomb. The psalmist's conclusion is that God still rules over all and still requires righteous living on the part of His people. Like Psalm 11, Psalm 12 is the cry of the single worshiper wrestling in God's presence with the prevalence of evil — in this case deceit and arrogance—and the vocation of God's faithful servants.

DEUTERONOMY 16:18–20 and 17:8–11:

This passage contains part of Moses' advice to the judges of the people of Israel: judge the people with righteous judgment with no respect to persons. Only this pattern of action will be pleasing to God.

JAMES 2:1–13:

This passage reads like part of an early Christian sermon. The Lord Jesus Christ expects at least the same high standard of righteous dealings which Moses and the psalmist demand. The righteous Lord requires righteous dealing.



Christmas in the Home

by **Ivy Watkins Smith**

Mrs. Smith is the mother of four children and the wife of the Rev. Charles W. F. Smith, Professor of New Testament at the Episcopal Theological School, Cambridge, Mass.

A RECENT meditation in *Forward—day by day* said, . "Family solidarity and security rest upon faith in and reverence for God." Although the writer was making a plea for daily family worship, the same principle applies to the yearly celebration of Christmas. If the celebration includes worship in the home it can be a real offering to God and a means of binding the family members closer to each other and to their heavenly Father. Here are some practical suggestions.

When our family addresses its Christmas cards together, we like to play records of Christmas carols or services (for example, the service of Nine Carols from King's College Chapel, Cambridge, Westminster recording 18105) as background.

The inspiration for evolving our Christmas Eve ceremony came from Constance E. Padwick's missionary biography, *Temple Gairdner of Cairo*, in which she tells how the Gairdner family used to worship at the crèche in the central room of their Egyptian home. After the house has been decorated and the tree set up, we put the rough stable in the front hall so that the crèche will be at the center of holiday activities, where people can see it as they come and go. We then put the figures in a box as far as possible from the stable in order to provide for a long procession to bring them to their places in the crèche. We have as few electric lights and as many burning candles as possible. It is the privilege of the youngest to carry the Christ Child. Mother plays the piano and we all sing "O come, all ye faithful" (No. 12, The Hymnal 1940) while the Holy Family and the Shepherds are carried around the house before being put in place. The music continues as the children get the animal figures, and we gather around the crèche to sing "Jesus our brother strong and good" (No. 135, *Hymnal for Boys and Girls*). We all sing the first and last verses and each child sings the verse appropriate to her animal or bird. Then comes another march with the Three Kings, a camel, and a camel boy, to the strains of "We three kings of Orient are" (No. 51, The Hymnal 1940). A taper burns by the crèche and, in its soft light, we now sit on the floor to hear our eldest daughter read the Christmas story (St. Luke 2:1–14). Then we kneel for a few prayers led by Father — usually the second Collect for Christmas Day (Prayer Book, p. 98), the Lord's Prayer, the prayer For Those We Love (Prayer Book, p. 597), and a blessing. Still kneeling and unaccompanied we finish by singing "O little town of Bethlehem" (No. 21, The Hymnal 1940).

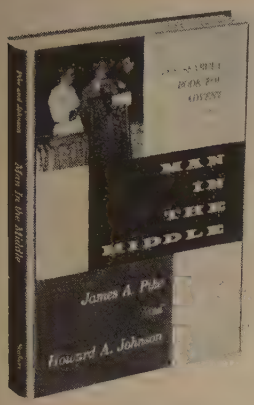
We have occasionally varied the singing with less familiar hymns to add more beauty and artistry. Sometimes one child will read a hymn such as "In the bleak midwinter" (No. 44, The Hymnal 1940) which we are not prepared to sing. A gang of small boys would give a wonderful excuse to use the delightful "Patapan," (No. 82 in *The Oxford Book of Carols*).

All year long the "Christmas" books stand on a bookshelf, but as Christmas draws near they are taken down and left on the tables in the living room. They are an invitation to a quiet time of thoughtful reading amid all the bustle of holiday preparation.

Singing carols in the home, as well as making the rounds of the neighbors, can be a worshipful experience which binds the family closer. A collection of carol books can appear suggestively on the piano with happy results.

The parents' genuine faith is basic to all these activities. They need to be the kind of people who often pray: "O Christ, grant us thankful hearts for thee, our choicest gift, our dearest guest. Let not our souls be busy inns that have no room for thee and thine, but quiet homes of prayer and praise where thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide sweet spaces kept for thee." Then there will indeed be a happy Christmas in the home.

speaking of Books



Man in the Middle

By James A. Pike and Howard A. Johnson. The Seabury Press, 1956. 128 pages. $2.25

The authors of this book have made a vital contribution to Christian reading. *Man in the Middle* is written in a conversational form. Three characters—John, the Tempter, and the Christian Voice — run the gamut of the Seven Deadly Sins in three-way discussions starting with "Wrath," going on through "Lust," and winding up with "Pride." Of necessity there is an eighth chapter on Original Sin to support all that has preceded it. Parenthetically, this is the clearest and most helpful study on Genesis I have read.

There is nothing new about the conversational technique of this book. It was used by Plato twenty-five centuries ago in his Dialogues. But the "Tempted Soul" is an innovation and a necessary party in this story. Consequently these trialogues are an improvement on the ancient Socratic method. Instead of being a spectator to a spirited conversation you will become an active participant in a battle for your soul.

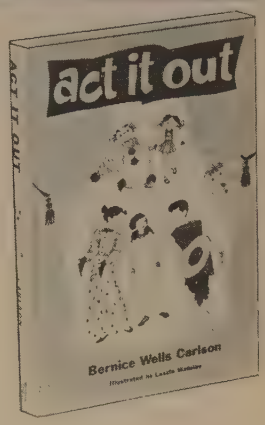
As the authors indicate, this is not a textbook. It will serve a helpful purpose in sermon method and substance (I know several churches where it is used effectively) and will provide a good stimulant for group discussions. Finally, it is strong doctrine for the soul of every reader. You may go along with the authors in their suggestion that the Prologue be skipped for the moment. For many readers it may be a heavy introduction to the alluring and inspiring story which follows. I read the Prologue impatiently, eager to meet the *Man in the Middle* — and then I found myself.

There is one weakness in the narrative. (And here I may be theologically off-center.) I noticed a lack of reference to the grace of God. Mind you, I'm not rebelling because this phrase did not recur time and again. It was simply that this encounter with *Man in the Middle* left me breathless, and I realized a growing need for the breath of God in the form and substance of grace.

The challenge of this book is spelled out quickly in the chapter on "Sloth." The Christian Voice is speaking to John: "In spite of all your hustle and bustle, and partly because of all your hustle and bustle, you've never really faced with yourself such questions as: 'Who am I? Why was I born? Where did I come from? Where will I go when I die?' " And the answers? You must read them for yourself. You really should read this book at least once and then pass it on to someone else. You will not only find you are the man — or woman — in the middle; you will also know *why* you are and what God can do about it in the Christian way.

A salute to Dean Pike and Dr. Johnson for a good work well done!

(Rt. Rev.) Charles F. Hall
Bishop of New Hampshire



Act It Out

By Bernice Wells Carlson. Illustrated by Laszio Matulay. Abingdon Press, 1956. 154 pages. $2.00

Just reading this book is proof enough of the author's opening sentence: "Acting is fun!" Acting in all its phases is presented to children in a spirit of joyous fun and creativity. The author obviously wants children to enjoy acting, and says that this is a "starting book" for them. Even the illustrations are designed in an amusing and appealing way and catch the spirit of the book.

The author begins by presenting the simplest kind of acting — acting games — then proceeds to the use of pantomime in games and plays, to skits, and to more difficult plays and pageants. However, there are always good examples, well worked out, to help the children in creating their own plays. There is a wide choice in every section, and many suggestions for helping the children use their own imaginations.

The second half of the book is called "Puppets Are the Actors." First there are directions for making simple puppets of all kinds and for making them talk, then directions for making the more complicated

marionettes. Here again the author includes plays and songs which are appropriate for puppetry.

At the end of the book there are suggested titles for further use if the children's interest has been aroused enough for them to want to learn more about dramatics.

This is an excellent book for parish libraries, for leaders of children's groups, and also for any family library. Parents as well as seven- to twelve-year-olds will be intrigued!

Frances M. Young
Director of Religious Education
The Church of the Redeemer
Baltimore, Md.

The Boy Who Changed His Name

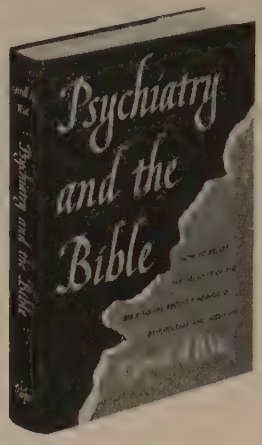
By F. Philip Dignam. Morehouse-Gorham Co., 1956. $1.95

Sometimes a book or story so catches one's attention that greater truths are discovered than might be expected. This is a book of stories for children based on several of the parables of Jesus, not a book of theology. However, one senses as he reads, here is "theology" as Jesus himself must have taught it.

The stories from start to finish display the author's real understanding of children and a grasp of their vivid conversations. The numerous "stick" drawings help to tell the stories in a fascinating way but are not essential for telling. "Mike-do-nothing," "Joe-do-a-bit," "Susie-do-something-else," and "Bill-do-the-job" are graphic ways of portraying people (according to one interpretation) in the Parable of the Sower. Not only children, but we adults know them all too well. Mr. Dignam's understanding of the actions of children, their thoughts and interests, portray the same incisive kind of insight one finds in the original scriptural stories. One cannot read or hear them without feeling the Gospel vignettes speaking to our day.

For the sake of the record our favorite story is the last one, "The Little Big Tower." Larry-cart-before-the-horse is vividly described and we feel what it is like not to count the cost before starting a project. This is an entirely fresh way of dealing with the Parable of the Unfinished Tower. We could wish the ending were a bit stronger, but that is a minor criticism. For clergy, church school teachers, parents, and children under twelve, this is one of the best collections we have seen.

(The Rev.) Richard M. Trelease, Jr.
St. Andrew's Church
Wilmington, Del.



Psychiatry and the Bible

By Carroll A. Wise. Harper & Brothers, 1956. 158 pages. $3.00

Dr. Carroll A. Wise, of the faculty of the Garrett Biblical Institute, is one of a number of scholars who feel that the insights of modern psychotherapy and those of Christian theology can be used to reflect each other. When this is done honestly and humbly, the practitioners in both the fields of religion and of psychiatry have a wider and more useful framework for their tasks, while the parishioner or patient, as the case may be, is greatly benefited.

In his rather badly mis-titled book, *Psychiatry and the Bible*, Dr. Wise uses psychotherapeutic insights into the dynamics of interpersonal and intrapersonal relationships in combination with traditional Christian teaching about the nature, problem, and hope of man. His purpose is to provide resource material primarily for those engaged in pastoral counseling, and in many ways his book will be helpful to those who are so concerned.

The author does an excellent job in exploring the religious significance of the problem of anxiety and its connection with sin. He will prove to be very helpful in his interpretation of the dynamics of temptation. His treatment of Christian forgiveness and the healing power of love is excellent.

On the other hand, this book is not about psychiatry and the Bible. What Biblical scholarship is in it is most inadequate and incomplete. It is one thing to sense keenly the interpenetrating roles of psychiatry and religion in the healing of people, and quite another thing to take Biblical passages quite out of context to substantiate the thesis. The author has a most limited and one-sided appreciation of Old Testament resources, and this reviewer shudders at literalizing such stories as those of Adam and Eve and Cain and Abel to demonstrate interpersonal anxiety and sibling rivalry.

The author is sometimes unfortunately didactic in developing some of the implications of his theories with the end result that he seems here and there to advocate that very kind of perfectionist moralism, based on liberal theology, against which the book as a whole inveighs.

With due regard to its limitations, this book could be profitably used. But it should not by any means be referred as Bible study resource material to those who do not have the background to winnow the wheat from the chaff.

(The Rev.) Charles D. Kean
Church of the Epiphany
Washington, D. C.

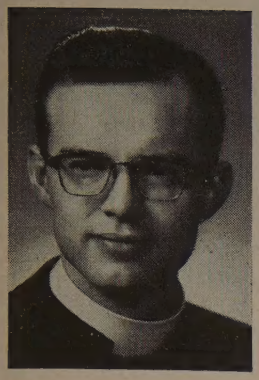
Think About These Things

By Jane Merchant. Abingdon Press, 1956. 96 pages. $1.50

This little book of 86 meditations upon the Pauline text in Philippians 4:8 by the semi-invalid Poet of Knoxville, Tennessee, is not simply another book of devotion. No one can read through these prayers and meditations in poetic form and not be convinced that they bear the unmistakable stamp of authenticity. Extremely simple in form — the simplicity of terseness and brevity — they open the reader's eyes to the manifold workings of the Hidden God in nature, in events, in people.

Each page consists of a Biblical passage, then a meditation in the form of a poem, and finally a prayer, gathering up the theme of the Biblical excerpt and meditation. One feels that scales have been lifted from one's eyes, and that through Jane Merchant one sees that to which formerly one was blind. This is a book to be reread and prayed, slowly, over the years. We thank God for her gifted seeing on our behalf.

(The Rev.) Charles F. Whiston
Church Divinity School
of the Pacific



A five-evening program for congregations who want trained leaders to help them face the special opportunities of their parishes

The Parish Life Mission

by Alfred E. Persons

Ten dioceses have recently been participating in a new Leadership Training Division program known as Parish Life Missions. This name was drawn, on the one hand, from the Parish Life Conference (which provided the format for early agendas), and, on the other, from the traditional Preaching Missions (which suggested the schedule of five consecutive nightly services over the period of one week).

Early reports indicate that the Parish Life Mission is extremely effective in dealing with two major problems confronting the Church. Both problems were revealed through the well-established Parish Life Conference program and are as follows: first, "How can we involve those Churchmen who, for valid reasons, are unable to get away for a weekend conference even when they sincerely want to attend?" and, second, "How can we provide more practical means for those returning from Parish Life Conferences to deal effectively with the life of their own parishes?" In widely scattered places the Parish Life Mission seems to be meeting the first problem and moving helpfully into the second.

Nothing said above is meant to imply that the mission can or should supplant the Parish Life Conference; rather, the Mission has developed as a complement to the PLC. The Parish Life Mission is recommended only for those actually unable to participate in a weekend conference and for those returning home from a Parish Life Conference who are looking for ways to share with a larger group the experience in faith that they have had. For these reasons the Mission cannot be a substitute for the PLC program and should not be offered to anyone who can attend a weekend conference.

The opportunity for membership in the Mission should be open to the entire parish. Unlike preaching missions, however, where the mark of success seems somewhat dependent on large gatherings, the Parish Life Mission is most effective in large parishes with from thirty to sixty persons and in small mission congregations with from fifteen to twenty. Groups of this size allow the most rewarding group participation.

The Rev. John Midworth, standing, listens in on an adult group evaluating its activities.

And whatever the number involved, it is essential that members of a Mission pledge in advance to attend all five nightly sessions.

A brief review of the two-and-a-half-hour program of the Missions as they are now being tried will explain something of the purpose and design of the sessions. The first night is devoted to "Parish Analysis." This subject provides an opportunity for the parish, through its organizational structure, to analyze and evaluate its purpose and life in the light of the Church's primary task. Results of the analysis are tabulated and summarized on a large wall chart and the chart remains on display throughout the Mission.

The topic for the second night is "The Parish and the Individual." It is designed to recognize and discover the nature of the religious issues—the daily life-and-death issues—facing individuals to whom the parish is called to minister. The topic for the third night, entitled "The Parish and the Gospel," is intended to explore the essential nature of the concepts embodied in the words *gospel* and *church*.

Because the Church can be defined in terms of a special kind of fellowship, or group, the fourth night's session, "The Parish and the Group," moves on to seek insight into how groups, because they are groups, operate. Finally, the frustrating problem of leadership in parish life is confronted in the final evening, which seeks to draw with care the distinction between Christian leadership and leadership as the world usually understands it.

For obvious reasons, two of the leaders of the Mission are always drawn from outside the parish — the observer and the guest leader. The role of recorder is usually filled by the parish priest.

Any parish interested in the possibility of sponsoring a Parish Life Mission should note the following recommendations made by the Leadership Training Division on the basis of the experiments already well under way throughout the Church:

1. That Missions be held only with the general planning and supervision of a diocesan department of Christian education.

2. That the leadership (guest leader and observer) always be imported from outside the parish and be restricted to clergy trained in Church and Group Life Laboratories.

3. That the local rector or vicar be present throughout the Mission in the role of recorder.

4. That enrollment for the Mission be restricted to those persons who can and will come all five nights.

5. That the time for each night's session be a minimum of two and a half hours.

6. That the Parish Life Mission be scheduled and first announced at least three months before the event and preferably more than three months; that six to twelve months be allowed for planning in larger parishes.

7. That full copies of observer's and recorder's reports be sent to the Leadership Training Division, 28 Havemeyer Place, Greenwich, Conn.

With the help of the Rev. Elsom Eldridge, a group of leaders of St. John's, Stamford, Conn., consider their parish responsibilities.

NEWS

THE FIRST full-time executive secretary of the Unit of Parish and Preparatory Schools is the Rev. Clarence W. Brickman, for the past nine years rector of St. John's Church, Tampa, Fla. Foundation for this work was laid by the Rev. Malcolm Strachan, chaplain of Groton School, in 1954–55 when he surveyed the need for such direction and assistance.

The new secretary was born in Windsor, Ont., and is a graduate of St. Stephen's College and Columbia University and of General Theological Seminary. He served parishes in New York and West Virginia before going in 1936 to Lansing, Mich., as rector of St. Paul's Church and chaplain of Episcopal students at Michigan State College. He served as national chaplain of the Brotherhood of St. Andrew from 1945–47.

Fr. Brickman organized a day school for St. John's Parish in 1951 and has served as its director. He has also served as chairman of the diocesan department of Christian education and as a member of the Province of Sewanee Commission of Parish Day Schools.

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A PRIEST of the Church — the Rev. William H. Crawford, Jr. — has joined the Seabury Press as trade editor. Formerly chaplain of Pomfret School in Connecticut, Mr. Crawford is a graduate of Harvard and of General Theological Seminary. He served in the Army during World War II, rising from private to captain, and was an associate editor of the Oxford University Press prior to his seminary days.

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THREE price changes have been announced by The Seabury Press. *The Call of Every Man*, an adult study course, has been reduced from $2.25 to $1.75; *Haiti, Land of Mountains* has been reduced from $.95 to $.75; and *Pilgrimage for Pierre* has been changed from $.85 to $.95. See page 8 for descriptions of the last two books.

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